

*Episcopacy Asserted and Recommended as the great
Bond of Union;*

IN A

SERMON

PREACH'D before the
Right Reverend Father in GOD

JAMES
L^d. B^p. of LINCOLN,

At his Visitation held at LOUGHBOROUGH,
on *Tuesday, August the 13th 1700.*

By JOHN ALLEYNE, B. D.
Rector of *Loughborough*, Late Fellow of
Emmanuel College in CAMBRIDGE.

Ἀρχὸν τῶν ἁγίων, ἐπὶ μοι, τὸ λέγειν, ὅτι ἐξεδίξαι οἱσι; ὁ δὲ χειροτονίας δι
αγὰ καὶ ἀποστολῆς; καὶ ἢ τὸ ἐφελθῆναι ἅπαν, ταύτης ἀπὸ ἀποστολικῆς; ὁ
σπουδὴν ἵνα ὡς πῶς, ὅπου καὶ ὑπὲρ ταύτης μακάριος ἦ. *Chrysost. Hom.*
XI. in Epist. ad Ephes. Edit. Esen. Tom. 3. p. 822

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IN A

SERMON

PREACHED before the
Right Honourable House of Commons

JAMES
L. B. of COLIN



At his residence in the Strand, London, on the 13th of May, 1801.

JOHN ALLEN, R. B.
of the University of Cambridge, Minister of

At the University of Cambridge, in the year 1801.

CAMBRIDGE
Printed at the University Press, 1801

TO THE

Right Reverend Father in GOD

JAMES

Lord B^p. of LINCOLN,

MY LORD,

I N Obedience to your Lordship's Command I have Printed this Sermon, wherein I have endeavour'd to Vindicate the *Divine Institution* of that *Sacred Order*, of which your Lordship is so Great an Ornament. All the Learned Adversaries of *Episcopacy* are willing to Acknowledge that this *Superiority* began not far from the *Apostles times*, but our *Church* from a diligent Consideration of the *Holy Scriptures* and *Primitive Fathers* carries the *Original* still *Higher*, declaring that from the very *times* of

the *Apostles*, there hath been these *Orders* of *Ministers* in *Christ's Church*, *Bishops*, *Priests* and *Deacons*. And this is the *Doctrine* I have Asserted in the following Discourse, with what Strength and Clearness I can, altho' I must confess, much inferior to what the Argument deserves. However such as it is I Humbly offer it to your Lordship's Favour and Patronage, beseeching *God* to put an end to all our *Factions* and *Divisions*, by such a Mild and Gentle Government as your Lordship Exerciseth in this your Diocess. This is the hearty Prayer of

MY LORD,

Your LORDSHIP's

Most Dutiful and

Obedient Servant,

16 MA 61

J. ALLEYNE.

EPHES. IV. xj. xij. xiiij.

And he gave some Apostles and some Prophets and some Evangelists, and some Pastors and Teachers; for the Perfecting of the Saints, for the work of the Ministry, for the Edifying the Body of Christ: till we all come in the unity of the Faith, and of the Knowledge of the Son of God, unto a Perfect Man, unto the Measure of the stature of the Fullness of Christ.



OUR Blessed Saviour a little before his Passion Prays ardently to his Father; That He would preserve his Apostles, and all that should believe on Him thro' their word, in Truth and Unity, to the End of the World. *Holy Joh. 17*
 Father keep thro' thine own Name those whom Thou hast given me, that they may be one as we are. They are not of the World, even as I am not of the World, sanctify them through thy Truth, thy word is Truth. Neither Pray I for these alone, but for them also which shall believe on me thro' their word: That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, I in them, and thou in me, that they may be made perfect in one, and that the World may know that Thou hast sent me, and hast Loved them, as Thou hast Loved me. His divine wisdom knew what

A.

Tares.

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Tares of Errour and Dissention would spring up in his Church, that altho' there was but one Lord, one Faith, one Baptism, one Body, one Spirit, one God and Father of All; yet notwithstanding these great Considerations, nothing would be more hard and difficult, than for Christians to Agree in the true worship of God, and *to Keep the unity of the Spirit in the bond of Peace.* And for this Reason it was that He so Affectionately recommends them here to the Divine Grace and Protection; and not only so, but afterwards upon his Ascension into Heaven when he had conquer'd Death and the grave, he Dispenceth his spiritual Gifts, and setleth the Ministry in such a manner, as was most like to prevent disorders, and promote Truth, Peace, and Godliness, to the Final consummation of all things. *And he gave some Apostles and some Prophets and some Evangelists, and some Pastours, and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ. Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fullness of Christ.*

In these words we have an account of all the Ministers of Christs Church, as well extraordinary as ordinary, Apostles, Prophets and Evangelists for the planting and propagating the Christian Faith in the world, and Pastours and Teachers for the farther Instruction and Edification of such Particular Churches as the other had successfully planted. And both the one and the other in their Respective ways were given by Christ for the perfecting of the Saints, for the work of the Ministry, and for the Edifying of his Body the Church.

As to the *Extraordinary Ministers* of Christ, we have no controversy that I know of with our Dissenting Brethren;

thren; and may the God of Peace and Love inspire into the hearts of us all, such Lowliness and Meekness, such Longsuffering and Forbearance, of one another in Love, that we may at last happily unite again in that orderly and Godly Form of Ministry, which he has Appointed on purpose for our *Unity and Edification*.

Now the great Dispute between us lies here, whether the Churches of Christ founded by the Apostles were settled in an *Equality* or *Inequality* of *Ministers*, whether every *Minister* of Christ had full *Apostolical Power*, or there were several *Degrees* in the *Ministry*: The Patrons of the Dissention defend the former, saying, that by the Institution of Christ and his Apostles, every *Minister of Gods word* has not only a power of *Preaching* and *Administering the holy Sacraments* given him, but of *ordination* and *jurisdiction* too; and therefore that the *Bishops* of our *Church* are no better than *Diotrophes*, that is, guilty of usurpation being φιλοπροσώπων. Men affecting Preheminence above their Brethren, whereas by the Primitive Institution all are equal to them.

So that to Vindicate the Constitution of our Church, it will be expected from me to shew, that what they call *Usurpation*, is no less then *Divine Institution*, and that as the *Apostles* gave to some *Ministers* a power of *Preaching* and *Administering the Holy Sacraments*, so they reserved to themselves a more *Supereminent power*, viz. of *Ordination* and *Jurisdiction*. Which yet was not so peculiar to their own persons, as to exclude all others from a succession herein, but was actually communicated also to other Great and Famous Men. And therefore as they had some who succeeded them in the *ordinary Power of Preaching* and *Administering the Holy Sacraments*, so they had others who besides this, were invested with the *higher power of Ordination* and *Jurisdiction*.

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All which I hope to make fully appear in the prosecution of these words, which give me occasion to treat on the following particulars.

I. To shew that the Apostles did maintain and establish an inequality of power, or several degrees in the Ministry.

II. That such an inequality is better fitted for the *Perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ*, than can be expected in an equality of Pastours and Teachers. And therefore

III. We ought with all lowliness and meekness to submit to the institution of Christ and his Apostles, and endeavour after Unity and Edification under this Ministry, as being appointed by God for this end and purpose, *Till we all come in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect Man, unto the Measure of the stature of the fullness of Christ.*

I. Then I shall endeavour to make it appear that the Apostles in the plantation of Christian Churches did maintain and establish an inequality of power, or several degrees in the Ministry. And since God had a National Church in the World long before the time of their Preaching, and our Blessed Saviour himself had been preparing their way for the erecting his Church in all Nations; we may doubtless borrow a Considerable light from what was done by *divine Institution*, even before the settlement of Christian Churches by the Apostles. For God is a God of Order, and not given to change as we are. And therefore it will not be unsuitable to my purpose to shew,

1. How God settled his Church among the Jews.
2. How our Blessed Saviour proceeded in those preparations for a Church, which he made during his Life.
3. How

3. How the Apostles went on in the plantation of Christian Churches. And if it appears that God established his Church among the Jews in this *inequality of Ministers*; that Christ did not actually alter that *constitution*, but prepared his Church after the same manner; and that lastly in the very *Plantation* of the Churches there was still a like *inequality* observed; it will be very hard to conceive how the *Apostles* should at last recede from this *Ancient Platform* in the *settlement* of *Christian Churches*; and we may well expect plain proof and Demonstration before we believe this *Pretended Equality of Ministers*.

1. Then let us enquire how God settled his Church among the Jews. For this being a *National Church* and order'd in every thing by the special Direction of God, we have Reason to conclude that the *Ecclesiastical Government* here Established, was the best and most perfect Form. And such as was intended for the good order and Discipline of the *Catholick Church* in all Ages. Now as to this point of an *Inequality* in the *Ministry*, there can be no Dispute. For as the Priesthood was annexed to the Tribe of *Levi*, so we find it distinguished into *divers Degrees*, *High-Priest*, *Priests* and *Levites*. Every City and Synagogue had *Priests* and *Levites* for the Instruction of the People, and Management of Sacred things, over these were placed by Holy *David*, the *Heads* of the Families, called *Principes Sacerdotum*, and then there was one *Aaron* or *High-Priest* over them all, who had the Inspection and Government of the whole Body. That this Form of *Ecclesiastical Government*, as to the substance of it, did not terminate with the *Jewish Church*, but was by the *Holy Apostles* kept up and continued in the Christian, is the manifest Doctrine of the *Ancient Fathers*, as will appear to any one who considers

¹ Chron.
24

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their Allusions and Arguments : *Clemens Romanus* in his Epistle to the Corinthians, exhorts every one to serve God in his respective station, telling them, that not only the High-Priest, Priests and Levites had their peculiar Functions and Ministries to discharge, but the Laity their Dutys also. St. *Cyprian* not only calls *Christian Bishops* frequently by the name of *Summus Sacerdos*, or *High-Priest*, but challengeth the same Honour and Authority for them, and that upon the Law of *Moses*, intimating thereby to us, that they are as it were *Descended* from them as their *Lawful Successors*. To whom I shall only add St. † *Jerom's* Authority, who cannot be esteemed as a Person too well affected to *Episcopacy*, who notwithstanding speaks to this purpose. That *Bishops, Priests and Deacons* may challenge now that *Authority* in the *Church*, which *Aaron* and his Sons and the *Levites* had in the *Temple*, and that the *Apostles* in establishing their Government in the *new Testament* had respect to that which was in the *old*, forasmuch as concerned the *essential* parts of that *Priesthood*.

But does not the Scripture say that the Priesthood is now changed? have we not an High-Priest after the order of *Melchisedeck*, and not after the order of *Aaron*, and do's not the Apostle expressly say, that the Priesthood being changed, there is made of necessity a change also of the Law? What then have we to do, with the *Ecclesiastical Form of Government* under the *Jews*? To this it will be only needfull to Reply, That our Blessed Saviour, made no alteration in the *Ancient Constitution of Church Government*. He abrogated indeed the Ceremonial Law, and translated the Priest-hood from the Tribe of *Levi* to that of *Judah*, but as to the *Essentials* of the *Ministry*, they suffered no change. And we may as well say that *Preaching the word* and *Administration of Sacraments*

craments were utterly abrogated, as that our Blessed Saviour put an end to the *Ancient Form of Church Government*. All *Types* and *shadows* were done away; but the *substance of Religion*, and what was *Absolutely necessary* for the *due Administration* of it, remained in as full force as they were before. But where does our Saviour *Ratify* this *Antient Constitution*? 'tis sufficient that he has not *Abrogated* it, neither must we expect an intire Christian Church in his Days, for he Erected no *Church distinct* from that of the Jews. He was Circumcised after the Law, frequented and taught in the Temple, and was present at all the great Festivals: The veil of the Temple was not yet rent in twain, and so the old Dispensation stood, and there was no Christian Church Established till after Christ's Death. However he made some *preparations* for it, and therefore I come now

2. To enquire how our Blessed Saviour proceeded in those preparations for a Church which he made during his Life.

And here you may see the perfect Lineaments of the Ancient Form of Church Government, that is, three *Degrees* in the *Ministry*. For as our Saviour Himself was the *Great High-Priest* of our profession, so he chose *twelve Apostles* under him, and *Seventy*, or as some Read *Seventy two Disciples* of an *Inferiour order* under them, and in this manner was the *Ministry* carried on in his time, without the *least Appearance* of any *Equality* of *Pastours* and *Teachers*. At the time of his Ascension when he gave his Commission for planting the Christian Church in all Nations, he grants it not *Promiscuously* to all, but to his *Apostles* as being the *chief Officers* under him. *All power is given unto me in Heaven and in Earth, Go ye therefore and Teach all Nations, Bap-*

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Mat. 28.

19. 20.

John. 20.

22.

tizing them in the Name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatſoever I have commanded you, and lo, I am with you always, even unto the end of the world. And then he breathed on them, and ſaid unto them, Receive ye the Holy Ghost. Here then being a Commiſſion granted for Planting Chriſtian Churches in all Nations. I proceed

1 Cor. 12.

28.

3. To enquire whether this was done by an Equality or Inequality of Miniſters. And as to this point we have ſo clear Evidence, that there can be no Diſpute about it. For the Apoſtle here ſaies, that Chriſt gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, or as we read in another place, firſt Apoſtles, ſecondarily Prophets, &c. which ſhews that they were ſeveral Ranks of Perſons diſtinguiſhed as well by Name as by Office and Dignity.

To the Apoſtles appertained the great Preheminence as being the Perſons to whom Chriſt committed his full Power and Authority. The others were uſeful and ſubſervient to them in their Office and Miniſtry. As the Former had Commiſſion to Plant the Chriſtian Faith in all Nations; ſo the latter were to be their Aſſiſtants and Companions in that great work. Chriſt had not only his Apoſtles, but ſeventy Diſciples of an Inferiour order to them, and 'tis generally believed that theſe Prophets and Evangeliſts were of that number, ſo that hitherto we meet with no Equality of Church Miniſters.

Dr. Ham-

mond Aſh,

i. 25.

The Apoſtles had the whole world for the Office of their Miniſtry, and in the opinion of a Learned Annotatour, divided it into their Diſtinct κλίμας, Lots, Places or Provinces, and the Greatneſs of their work required that they ſhould have many Fellow Labourers and Aſſiſtants, whom they might employ, as they had occaſion.

The Prophets were uſeful to them in explaining the An-

Ancient Prophefys, by the Inspiration of the Holy Spirit to the Conviction of the Jews. And as some of them at the least were Ministers of the word, so we find them by their *preaching* and *exhortation* setting forward the propagation of the Gospel,

Which was the proper work of an *Evangelist*. For in this Order were Men of Eminent Degree and Abilities, such as were diligent and apt to Teach, and so chosen by the Apostles for the propagation of the Faith, and sent Abroad with such *Power* and *Authority* as enabled them to Preach the Gospel and *Administer the Sacraments* in all places whither they came. Nay we have an example of a greater power granted to one of these *Evangelists*, even the *Apostolical Office* of *Ordination* and *Jurisdiction*, which he exercised in the Church of *Ephesus*. *Philip* and *Timothy* were both *Evangelists*, and yet the former being only a *Deacon*, could not confer the Holy Ghost, but left the *Office* of *Confirmation* to the *Apostles* to whom it properly appertained: Whereas the latter had *Episcopal power* entire. These evidences are sufficient to shew what a *great Inequality* there was among those who were concerned in the propagation of the Gospel.

Acts. 21.

8.

2 Tim. 4.

5.

Acts. 8.

12.

And so having enquired into the Ancient Form of Church Government, which God himself instituted among the Jews, found our Blessed Saviour's Institution suitable to this model, and that the Apostles planted their Churches by an *Inequality* of *Ministers*; I proceed now to make good my *First Proposition*, and shew, that the Apostles did *maintain* and *establish* an *Inequality*, or *several degrees* in the *Ministry*, in those Churches which they planted. And here give me leave to observe that all the presumptions ought to lye on our side, and that unless our Adversaries could produce clear evidence of Scripture, that

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that the *Ancient Form of Church Government* was now actually changed, we ought reasonably to conclude from the former considerations, that it was *continued* as it was before. For who can believe that all on a sudden, the *Apostles* should alter the *Form of Government* which *God* had appointed, the *Institution of their Master*, and their *own practice* too, without giving us *express notice*, that they had so; if not the *Reason* for so doing. And yet we have not one word that looks like an evidence for such a mighty change. All that can be proved from Scripture is only this, that *Bishop* and *Presbyter* are Synonymous Terms, and that in the enumeration of *Church Officers*, we meet sometimes with *Bishops* and *Deacons*, without any mention of a *third Order* distinct from them. But how little such places as these will serve to justify their pretended *equality* of *Church Ministers*, I hope to make appear in my Answer to them.

The places of Scripture usually brought against *Episcopacy* are these. For this cause left I thee in Crete, that thou should'st set in order the things that are wanting, and ordain Elders in every City, as I appointed thee. And then the Apostle shewing how these *Presbyters* were to be Qualify'd, adds, that a *Bishop* must be blameless. To the same purpose is St. Paul's charge to the Elders of the Church at Miletus alledged. Take heed therefore unto your selves, and to all the Flock, over which the Holy Ghost hath made you Overseers or Bishops, to feed the Church of God, which he hath purchased with his own Blood. In the same Language speaks St. Peter another Apostle, The Elders which are among you I exhort, who am also an Elder and a witness of the sufferings of Christ &c. Feed the Flock of God which is among you, taking the oversight thereof, or as it is in the Greek, Doing the Office of a Bishop. As to the enumeration of Church Officers we have

Tit. 1. 5, 7.

Acts. 20.
17, 28.

Επισκό-
πος.

1. Pet. 5.
1.

Επισκοπή-
της.

have only *Bishops* and *Deacons* mentioned, by St. Paul both in his Epistle to *Timothy*, and that to the *Philippians*; in the former, as soon as he has done with the Qualification of a *Bishop*, he immediately proceeds to that of a *Deacon*. And in the latter he applies himself to all the Saints which are at *Philippi* with the *Bishops* and *Deacons*. 1 Tim. 3. Phil. 1. 1

From which Texts the opposers of *Episcopacy* would not only conclude that *Bishop* and *Presbyter* are Synonymous Terms, and bear the same signification, but also that they denote only one Degree and Office, that is, a bare simple *Presbyter* destitute of all superiority over other *Presbyters*, and that the Apostles finally lodged all Ecclesiastical power in a College of such *Presbyters*. Now that all this cannot be concluded from these places of Scripture I think will evidently appear from the following considerations.

1. For altho' tis allowed that *Bishop* and *Presbyter* have the same sense and signification, yet we have no express declaration in what notion they are to be taken, and for any thing we find in these Scriptures, we may vindicate the Assertion of a very Learned Man, who will have both these words always interpreted in our notion of a *Bishop*, and not in any other sense, much less a *Presbyterian*. Dr. Hammond.

2 But what if these words denote Persons of diverse Offices and Functions, one above another, and not only one Degree of Officers in the Church? what if we say among these there might be some *Bishops* of a superiour order, to whom Ordination and Jurisdiction might appertain; whilst others of an inferiour order might have no such power, but only that of preaching the word and administration of the Holy Sacraments? A Distinction of Offices does not always infer a Distinction of Names; *Timothy* and *Philip*

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Philip were both called *Evangelists*, and yet they had not an *Equality of power*, which may be sufficient to shew the Invalidity of an Argument drawn from an *Identity of name*, to an *Identity of office*. For altho' we say there are *diverse Degrees* in the *Ministry*, which may clearly be distinguished in the Holy Writings, yet 'tis not necessary for us to affirm, that these *Degrees* are likewise signify'd by a *Difference of names*. Nay as to these very names of *Bishop* and *Presbyter*, we are undoubtedly certain that they are not always affixed to persons of the same *Office* and *Dignity* in the Church. For the *Apostles* were doubtless of a *Superiour Order* to the *Bishops* mentioned in these Texts, and yet their *Office* is called an *Episcopacy*, and they are frequently called *Elders* or *Presbyters* in the Holy Writings. St. *Peter* was one of the *chiefest* among the *Apostles*, and yet his *eminency* is not denoted by a *peculiar name*, but he also is comprehended under the common name of *Presbyter*.

Acts 1. 20.

1 Pet. 5. 1.

Πρεσβυτερος, τὸς ἐν ὑμῖν ὡς καὶ ἐγὼ συναποστόλος, the *Presbyters that are among you I exhort, who am also a fellow Presbyter*. And so is St. *John* another Apostle styl'd by himself in two of his last Epistles, ἡγεμένης; which shews that the *same Name* may frequently comprehend *divers Offices* and *Functions*. I shall only bring one Instance more from *Scripture* to this Purpose, which shall be that celebrated Text usually produced in Favour of a *Presbyterian Ordination*. Neglect not the Gift that is in thee, which was given thee by prophecy, with the Laying on of the hands of the *Presbytery*. Now that this *ἡγεμένης* was not such a College of *Presbyters* as our *Dissenting Brethren* would have us believe, is undoubtedly certain, because the Apostle St. *Paul* was one of them. For this same gift here mention'd is in another Epistle imputed to the laying on of his Hands. Wherefore I put thee in Remembrance,

1 Tim. 4.

14.

2 Tim. 1.

6.

brance, that thou stir up the gift of God which is in thee, by the putting on of my hands. So that allowing *πρεσβυτεριον* to signify a *Collective Body*, and that of bare *Presbyters* mainly, yet here is no argument for a *Presbyterian Ordination* nor for an *Equality of Pastours* neither, but rather the quite contrary, because St. Paul himself was a Principal Instrument in it. This may suffice to shew that in Scripture Language these words *Bishop* and *Presbyter* may well enough be accommodated to *Persons of different Degrees and Offices in Subordination* to one another. And accordingly they are so interpreted, to signify promiscuously sometimes a *Bishop* and sometimes a *Presbyter* by St. * *Chrysostom*, *Oecumenius*, and *Theophylact*. And † *Irenæus* speaking of the *Elders* which St. Paul sent for to *Miletus*, calls them the *Bishops* and *Presbyters* of *Ephesus* and other neighbouring Cities. Which interpretation may seem the more probable, because St. Paul had spent Three Years in the Office of his Ministry in these parts, which was a more considerable time, than he had been in any other Church, and doubtless his Success and Progress were Answerable to his great Labours, and this being the last time he was like to see them, 'tis highly probable that he would send for as many of his *Clergy*, as could conveniently be got together.

Συνεπιστά-
ταις ἐ ἀλ-
έουσι] τῶ
τῶν πρεσ-
βυτέρων
ἐν τῇ ἐκ-
κλησίᾳ τῇ
ἐν ἐφεσῶν
καὶ ἐν τοῖς
ἐκείθεν
ἐκκλησίαις.
Τὸν γὰρ
Παῦλον
ἀποστό-
λον τῶν
ἐθνῶν.
in Philipp.
1. 1.

But lastly let these *Bishops* and *Presbyters* be taken in what sense you please, yet still 'tis evident that the *Apostles* did maintain and establish *Three Degrees* in the *Ministry*. For altho' we allow that in the first plantations of the Churches they only placed *Presbyters* and *Deacons* in them, yet it will by no means follow that these Churches were Governed by the *Common Council* and *Advice* of these *Bishops* or *Presbyters*. Because the *Apostles* themselves retained the *Supream Authority* over

In Mileto
convocatis
Episcopis
& Presby-
teris, qui
erant ab E-
pheso, & à
reliquis
proximis
Civitati-
bus [Paulus]
multa
testificans,

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both *Clergy* and *Laity* in their own hands. And the great Question is, whether this *Supream Power* was delegated to others by them or no. *St. Paul* tells us that the care of all the Churches lay upon him, and accordingly we find him exercising his Power and Discipline in the Church of *Corinth*, and other Churches of his own Planting. And as to the Delegation of this Power, 'tis not sufficient to say, that the *Apostles* had no *Successours* in *Eundem Gradum*, or that the *Presbyters* were their *Immediate Successours*. For 'tis true in some Respects they had no *Successours*; and yet we may truly say, not only that the *Presbyters*, but the *Deacons* too were their *Immediate Successours* as to some part of their charge. But who were their *Successours* in the great power of *Ordination* and *Jurisdiction*? neither a *College of Presbyters* nor *Deacons*, but as they had fellow labourers, Coadjutors and Assistants, who helped them on with the Propagation of the Gospel, so when the Churches they had planted grew many and numerous, and the charge of governing them too great and troublesome, by Reason of their removal into other places, they doubtless constituted some of these renowned persons in their stead, and fixed them in such *Churches* and *Provinces* as they saw convenient. And hence in all probability it is that *St. Paul* styles these his *Companions* and *Fellow Labourers*, his *Partners* and the *Apostles* of the *Churches*. Whether any do enquire of *Titus*, he is my Partner and Fellow helper concerning you; or our Brethren be enquired of, they are ἀποστολοι ἡ ἐκκλησιῶν the *Apostles* of the *Churches*, such as I have made and constituted *Apostles* and *Bishops* in the several Churches which I have planted. For as he gave them the *Apostolical Power* of *Ordination* and *Jurisdiction* in those Churches wherein he placed them, so according to their great *Dignity* and *Preheminence*, he

might

2 Cor. 8.
23.

27
6.

might well honour them with the name of *Apostles* as being invested with a *Full Commission* from him, to exercise the *Apostolical Office* there. And so is *Epaphroditus* one of his *Fellow Labourers* and *Bishop* of *Philippi* called the *Apostle* of the *Philipians* by him. Yet *I suppose it necessary to send to you Epaphroditus my Brother and Companion in Labour and Fellow Soldier* ἑταῖρον καὶ συν-
πολεμιστὴν but your *Apostle*. And accordingly *Theodorit* tells Theod. ad
1 Tim. c. 5.
v. 1. us that those which are now called *Bishops* were in the beginning called *Apostles*, but the name of *Apostles* was not continued out of Reverence to the Apostles, but the Name of *Bishops* was then appropriated to the Successours of the Apostles. Τὸν δὲ νῦν
καὶ λυμὸν
ἐπισκόπον
ἀποστόλου
αἰνόμενον.
Ὁ δὲ χρόνος
αὐτοῦ ἵσθαι
τὸ μὲν τὸ
ἐπισκόπου
καὶ τοῦ ἀ-
ποστόλου
ἀλλοίως κα-
τανοεῖται, τὸ
δὲ τὸ ἐπι-
σκοπῆς ὡς
ἐπισκόπου
τοῦ πάλαι
καλούμενου
ἀποστόλου
ἐπίσταται.

But however this be, whether they were called *Bishops*, *Apostles* or *Evangelists*, by any or all these names it mattereth not, certain we are, that *St. Paul* delegated the Government of the Churches to these his *Fellow Labourers*, and not to a *College of Presbyters*, and that they were his Successours in this particular and not the other. For we have plain proof of this, in two Remarkable Instances, the one at *Ephesus*, the other at *Crete*, where our Apostle himself placed his Companions *Timothy* and *Titus*, in the Government of those Churches, as to whose superiority over *Presbyters* there can be no controversy, either in Point of *Ordination* or *Jurisdiction*. For 1. They were to *Ordain* them. For this cause left *I thee in Crete, that thou shouldest set in order the things that are wanting, and Ordain Elders in every City as I had appointed thee. Lay hands suddenly on no Man, neither be partaker of other Mens Sins.* 2. They had Authority over them, and if there was occasion, they might use the *Virgula Apostolica*, and Correct them. Against an Elder Receive not an Accusation, but before two or three witnesses. Them that sin, Rebuke before all, that Tit. 1. 5.
1 Tim. 5.
22.
1 Tim. 5.
19, 20.

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Tit. 1. 10. others also may Fear. There are many unruly and vain Talkers and Deceivers, whose mouths must be stopped, who subvert whole Houses, teaching things which they ought not, for filthy Lucres sake.

But the *Assembly of Divines* being hard pressed with these Authorities, will not have *Timothy* and *Titus* to exercise this power as *Bishops*, but as *Extraordinary Officers* or *Evangelists*. But how does it appear that this *Ecclesiastical Jurisdiction* belonged unto them as *Evangelists*, allowing them both to be so? *Evangelists*, properly so called, were Men extraordinarily employed in Preaching the Gospel, without a settled Residence upon any one charge. Now *Preaching* and *Governing* are certainly distinct offices. *Philip* was a *Preacher* and an *Evangelist* too, and yet he had not the power of *Ordination* and *Jurisdiction*, as *Timothy* and *Titus* had. So that I presume this power could not belong unto them as *Evangelists*, otherwise *Philip* must have had it as well as they. The truth is, *Philip* was an *Evangelist* and *Deacon*, and so was *Timothy* an *Evangelist* and *Bishop*, and they that would make his *Episcopal Office* Temporary, because he was an *Extraordinary* person as an *Evangelist*, may for the same Reason, make the other's Office of a *Deacon* dye with him. Nay the *Apostles* were doubtless *Extraordinary Officers*, and the whole *Ministry* must dye with them, if that Argument be good, for they executed all the *Offices* of *Bishops*, *Priests* and *Deacons*.

But altho' *Timothy* and *Titus* will not down with them in the case of *Episcopacy*, yet at another time they are no such *Extraordinary Officers*, but their Authority it seems may still be pleaded. For when the *Presbyterian* party had opened a Gap to confusion, by destroying the *Ministry* of God Almighty's appointment, and were
now.

now pestered with other sects, that cry'd down their Ministry as fast as they had done the *Episcopal*, saying, there was no such office as the *Presbytery* instituted by Christ to be *perpetual* in his Church; then the dispute was changed, and *Timothy* was no *Temporary Officer*, nor the directions given to him for that Age only, but for all Ages of the Church to the end of the World, even to the appearance of *Jesus Christ*. So that now it seems what was given in charge to *Timothy*, was not intended by the Apostle for him only, but for all his Successours to the end of the world. And therefore the Authority which he exercised, was no *Temporary Authority*. But as he was invested by St. *Paul* with a power superiour to the *Presbytery*, so ought the same still to continue in the Church, even untill the appearing of *Jesus Christ*.

1 Tim. 6.
14.
Jus Div.
Min.
Evan. p.
74.

And that this really was the design of the Apostle, to settle an *Authority* in the Church of *Ephesus*, superiour to the *Presbytery*, is farther manifest, because otherwise we can give no tollerable Account, why *Timothy* should be sent thither with this Authority at all. For St. *Paul* had been three years in cultivating that Church himself, and so considering his custom in other Churches, we may be assured the *Presbytery* was already settled, and if this had been intended for the *supream Authority*, to what purpose should *Timothy* be sent afterwards with a *Greater*? So that we must acknowledge that the Apostle St. *Paul* did actually settle an *Ecclesiastical Authority* in the Church of *Ephesus*, superiour to the *Presbytery*, and accordingly we find in the Ancient Records of the Church, that *Timothy* was always esteemed *Bishop* of the *Asiatics*, as *Titus* was of the *Cretians*. And altho' we have not so perfect an account of the proceedings of the other Apostles, as we have of St. *Paul* in this particular, yet we may justly presume they all took the same

Ast. 14.
23.

See Dr.
Hammond
on Tim. &
Tit.

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Method, because they were under the direction of the same Holy Spirit, and if we look into the earliest Ages of Antiquity, we shall find all the Churches of God, concerning which we have any clear Records, to be under this *Episcopal Government*. So unanimously do the Primitive Fathers declare *Bishops* to be the *Apostles successors* in point of *Jurisdiction*. Which I suppose might be one great Reason, which made Mr. Calvin so frankly confess that *Episcopal Jurisdiction, whatever some Presbyterians may think, is prescribed in the word of God*.

Cal. Instit.
l. 4 c. 4. §.
4.

And thus have I endeavoured to shew that the Apostles did maintain and establish an *Inequality of power* in the *Ministry*, or which is all one, that *Episcopal Superiority* is of *Apostolical*, that is *Divine Institution*, the *Apostles* doubtless acting herein as they were moved by the *Holy Ghost*.

II. I proceed now in a few words to shew, that this *Inequality*, which God has appointed, is better fitted for the perfecting of the *Saints*, for the work of the *Ministry*, for the *Edifying the Body of Christ*, than can be expected in an *Equality of Pastours and Teachers*.

1. As to the perfecting of the *Saints* or particular *Edification of Christians*, our blessed Saviour hath appointed several useful *Ordinances*, such as *prayer, preaching the word*, and the *Administration of the Sacraments*, and where these *Holy Ordinances* are conscientiously performed in a due manner, according to his divine Institution, we may be Assured his constant Blessing will attend them, and make them successful for the great end for which they were thus appointed. So that we must say that constitution is best fitted for the *Edification of the Saints*, which in its own nature is the likeliest to secure us the great Benefit of these *Holy Ordinances*, and
this

this certainly is rather to be expected in an *Inequality* of *Pastours*, than in that *Ministry* which makes all *E-*qual.

For in this *Inequality*, we have not only *some* whose *Office* and *Duty* it is to promote the Edification of such Christians as are *Committed to their Charge*, but *others* of an *higher Authority* to see that they actually do it, that is we have the same provision that our Brethren have and a far greater. And in this state of imperfection in which we now live, 'tis a vain Imagination to think that every Man will do his *Duty* as he ought, and so the *Ministry* be discharged without any Faults. Infirmities are common to all Mankind, and some in *all professions* will stand in need of *Reproof* and *Correction*, and in case of *Notorious Neglects* there ought to be a *Remedy*, that the Edification of Christians may not be hindred thereby. And so indeed there is by Divine Appointment in this *Inequality of Pastours and Teachers*; but if Men will notwithstanding the Ordinance of God, follow their own *particular ways of Edification*, they may thank themselves and their own willfullness, if instead of *Edifying* they grow *worse and worse*, either for want of *Sound Instruction* or an *Holy Example*; nay if they have neither *Edifying preaching*, nor a *Regular Devotion*, nor a *due administration of the Holy Sacraments*.

2. This *Inequality of Pastours and Teachers* is better fitted for the *work of the Ministry*. St. Paul in the Directions he gave *Timothy* for the better discharge of his *Episcopal care*, has many Instructions relating to the *Clergy*. He was sensible how apt Men are to consume their time in vain Disputes and useles speculations, and therefore he bids him charge them, *that they strive not* ^{1 Tim. 6.} *about words to no purpose, that they give not heed unto* ^{1 Tim. 1.} *Fables and endless Genealogies*, which Minister Questions rather:

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rather than Godly Edifying. For when the *Ministry* which was ordained to Preach *Jesus Christ* according to to his Gospel, begins to turn unto vain Janglings, what becomes of the main end of their Institution? When *ostentation, popularity, an Affectation of Learning, or a slavish design of serving a party*, is the *Common practice* of such as ought only to be the *Ministers of God*, what is more plain and evident than that the *Office of the Ministry* is *prostituted and Abused*? But what Remedy for such great abuses as these in a *parity of Pastours and Teachers*? Who shall *Rebuke with Authority*, or put an end to *Foolish and unlearned Questions*? What if there be found a *proud Diotrephes, an Heretical Arius, a Ringleader of Faction and Schism*, or any such *Disturber* of the common Peace of the Church? Where is the *Authority* to *Admonish or reject*, who shall *punish* that others may fear? An *Equality* knows no *superiour*, and when *Equals* pretend to exercise *Discipline* upon their *Brethren*, how readily do they hear, *by what Authority dost thou these things, and who gave thee this Authority*? Offenders are unwilling enough to submit to just *Authority*, and how then can we expect it in an *usurpation*? whereas in this *Inequality of power* which God has established in his Church, we have an *undoubted Authority* to stop the mouths of *Gainsayers*, and correct all offenders whatsoever. He has not only described the *Duty and Office* of the *Holy Function* in the Scriptures, but erected a *Sufficient Authority* to look after the *due Administration* of it.

3. This *Inequality of Pastours and Teachers*, which God has appointed, is better fitted for the *Edification of the Body of Christ*. *Particular Congregations* are the great care of *private Pastours*, but who shall take care of the *whole Body*, how shall the *unity* of the *Catholick Church*

Church be preserved? who shall be the great overseers here? the Apostle tells us there are fit bonds and Ligaments, by which this *one Body* is joined and compacted together, but how does this appear in an *Equality of Pastours and Teachers*? *Private Pastours* have enough to do to look to their own *particular Congregations*, but how shall these *Congregations* be fitly joined together, and by what *Authority*? where are the nerves and sinews that are proper to connect and unite a *Regular and uniform Body*? who shall settle the *Terms of Catholick Communion*? this is necessary to be done in a *large and Diffused Body*, but what provision for it in an *Equality of Pastours*? who are appointed for this great Province? or what persons have we that can pretend to oblige their Brethren in *Indifferent things*?

In *Episcopacy* all these things are Manifest, here is a *just Authority* and *means of union*. We may see the joints and nerves, by which the *Body of Christ* is united to *Him* as their *Head*. 'Tis one great end of *Bishops and Governours* to keep a fair Correspondence between all *Christian Churches*, that the *same Doctrine and worship* may be preserved *pure and entire* in all the Churches of God; that no *just scandal or offence* be given, but wherever we come, we may meet with the *same purity of Worship*, according to the *Rules and precepts of the Gospel*.

This certainly tends to the *Edification of the Body of Christ*, but where is it to be found in this *Equality*? we may endeavour, I confess, to supply these Defects by *Humane prudence*, by *Classical and provincial Synods*,

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by erecting a *priority of order* and the like, but these *inventions* serve only to discover the *weakness of that Constitution*, and so the more effectually, to recommend unto us that *Episcopal superiority* which God has appointed us.

Since then God in his great wisdom has established in his Church an *Inequality of Pastours and Teachers*, for the better Edification of particular Christians, *for the work of the Ministry, and for the edifying of the whole Body of Christ*.

III. Let us with all *lowliness and meekness* submit to the *Institution of Christ and his Apostles*. Let us not seek our *particular edification* according to our *own Fancies*, but as God has appointed us. We know 'tis *Divine and Supernatural Grace*, whereby a Man is *Edified*; and where should we look for this, but in the *Holy Ordinances* which God has appointed. We cannot expect his *Grace* but in his *own way*, and since he has joined *private edification* and the *edification of the whole Church* together, let us not presume to divide them, lest we effectually cut our selves off from both. God is *all unity*, and will most assuredly bestow his *Holy Spirit* upon such *Faithful Servants* as seek it sincerely in *unity*. Let us then endeavour heartily after *Love and Peace and Unity*; and as God has given us an *Ecclesiastical Authority* to promote these *great Blessings* among us, during this *Imperfect state*; so let us *Honour and obey* it as his *Divine Ordinance*, till we all come *Jew and Gentile*, in the unity of the Faith and of the knowledge of the Son of God, unto a perfect Man, unto the Measure of the stature of the Fullness of Christ.

Now

as the great Bond of Union.

27

Now the God of Patience and Consolation grant, that we may be like minded one towards another, according to Christ Jesus, that we may with one Mind and one Mouth Glorify God, even the Father of Lord Jesus Christ. Amen.

F I N I S.

at the great Bond of Union.
Now the God of all nations a Comforter grant that
we may be like minded one towards another, according
to Christ Jesus, that we may walk in his light and not
in the shadow of death, even the Father of Lord Jesus Christ.
Amen.

2. 1164611. 2.

